The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

VOL. V. BOSTON, APRIL, 1897. No. 11

THE CHEERFUL LETTER.

MONTHLY: 50 cents a year. Single copy, 5 cents.

Entered at the Boston, Mass., post-office as second-class mail matter, Nov. 14, 1892.

GEO. H. ELLIS, PRINTER, 141 FRANKLIN ST., BOSTON.

CONTENTS OF NO. 11.

NOT HERE, BUT RISEN 129
CHRIST THAT IS RISEN AGAIN 129
THE STILL HOUR 131
THE BIBLE CLASS: THE LAST SUPPER 131
"IS IT I?" 138
THE BOOK AND MAGAZINE CLUB 138
THE MOTHERS' COUNCIL 142
THE AMUSEMENT COLUMN 142
IMPORTANT NOTICES 144

NOT HERE, BUT RISEN.

"I will see you again; and your heart shall rejoice, and your joy no man taketh from you."

As spring's sweet breath after long wintry snow,
As land to voyager o'er pathless sea,
As daybreak after weary night of woe,
Is Easter joy to me.

All Lenten shadows over, and the light
Around us and within so sweet and strong!
Teach us, O risen Master, how aright
To sing our Easter song.

We stand to-day beside thy open tomb,
We gaze on "linen clothes" with reverent heed,
And hear the angels whispering through the gloom,
"Not here, but risen indeed!"

And all the story of thy love divine
Throbs through our hearts, longing, O Christ, for thee!
The bitter chalice with the deadly wine
Was drained to set us free.

The grave is dark no more: a stream of light
He, rising, left behind for all his own;
Death's chain is broken by his arm of might,
And rolled away the stone.

Now Easter light flushes the morning sky:
Thy form we see, all changed and yet the same.
Master, we kneel before thee: hear our cry,
And call us each by name.

When evening shadows lengthen all around,
And we to Emmaus take our weary way,
With us, O risen Saviour, still be found,
And turn our night to day.

And from thy radiant throne of light above,
Oh, send us, till our desert wanderings cease,
Thine own best legacy of tender love,—
Thy sweetest gift of peace!

Then at the last when all shall wake who sleep,
Made like to thee, in raiment white and fair,
Oh bid us welcome to thy home, to keep
Our endless Easter there!

—*R. H. Baynes.*

CHRIST THAT IS RISEN AGAIN.

"Christ that died, yea, rather, that is risen again."
—ROM. viii. 34.

It is as well settled as anything in human history that the little company of the disciples of Jesus passed, as it were, in the twinkling of an eye from the darkness and despair of the crucifixion and the burial of their Master into the light of the resurrection morning. That dear mortality was not unclothed, but clothed upon, swallowed up of a life so abundant and so abiding that the day of its appearing became the Lord's Day forever. For one dreary Sabbath Jesus was the dead Master; but on the first day of the week, as it began to dawn, the amazing word, "He is not here: he is risen as he said," passed swiftly from mouth to mouth. And, behold, he was the Lord of life forevermore; and the resurrection of Jesus became the corner-stone of Christianity as an historic religion. And each re-

turning year bears witness on this day of days to that glorious appearing.

The Easter of our ancestors in Northern Europe was but a spring festival of nature-worship. Our Easter recalls a marvel and mystery in the life of man. It reminds us of One who came to fill a human grave, but only that he might rise from it to live in the sight of his disciples and be known of them as he had never lived and been known before,—at once in the inner and in the outer being, a majestic form, we can hardly say whether of earth or of heaven; now lingering to comfort, forgive, and bless in the dear fashion of the Galilean days and the home of Mary and Martha; now gliding from the loving touch which would detain him, from the air of glory and the right hand of God,—a wonder which our philosophy cannot explain, and which may well remain a wonder. They whose eyes were opened can only say, "He took the bread and blessed it, and brake and gave to us; and, lo! in that supreme moment he vanished out of our sight." And is it not of the very nature and property of such an appearing that it should be a blending of seeming contradictions,—a seeing which sees not, a hearing which hears not, a brightness before whose splendors the tired gazer shuts his eye? It must needs transcend and stagger our experience. It must be rather a faith than a reasoned conviction that the spiritual and material are so marvellously related, that the supernatural can so triumph over the natural, that even in the struggle with death it shall be according to the hero's faith, and that on the third day he shall rise from his grave and come into the border land between our two worlds.

Easter Sunday witnesses for the settled persuasion of the Christian Church from the beginning of the resurrection of the Master. More, indeed, than any other holy day, more even than the festival of All Saints', it lifts our eyes to the cloud of heavenly witnesses, and opens our ears to the choir invisible. But its special significance is gone for any to whom it has become a thing incredible that God should raise the dead, and bring them again into the lights and the shadows of earth. It is not enough to say that the grave can bury no affections: the disciples and friends of Jesus went beyond this in their persuasion that even the mortal and familiar shape of the object of these affections came again within the reach of their poor senses. It is easy now, and it always must have been easy, from the time when the stories of the resurrection were brought together, to show how difficult it is to harmonize narrations so brief and fragmentary; but we must consider that a strong persuasion may and often does make those who are alive with it and rooted in it careless to give reasons for their great faith. And there are convictions so deep, vital, and practical that we can scarcely account for them without admitting that they are well grounded. Just what the mighty wonder was in these first days of the Lord we are not, and perhaps never shall be, in a condition to say; but, somehow, the cross and the grave were not the end of the earth,—somehow, when these seemed to have won their sad victory, that sacred mortality was not so much unclothed as clothed upon.

Each age of the world has its own advantage; and it was the peculiar privilege of the infant church to have seen Jesus not only when he was found in fashion as a man among men, but when he was transfigured and glorified. In this thing the Divine Providence has been at no pains to make the following ages of Christianity like the first age. As our hearts no longer burn within us as we walk with Jesus by the way and hang upon his lips, so we no longer turn from his empty tomb, and stand gazing into heaven which receives him out of our sight. And yet it is true for all ages, as for the first age, that Christ, being raised from the dead, dies no more. He was never so much one with his disciples, a living and masterful Presence, as when he was no longer with them; and so it has been with all Christians from that day onward. The risen Christ is the Life of a whole world eternal, immortal, invisible,—the One, of all who ever lived on earth in human form, whom we cannot so much think of as dead, but only as alive for evermore. And it is a Life for all men. In his inexhaustible wealth of being he takes up into his immortality all that ever have lived or ever will live on earth, making the lineage and destiny of every humblest soul divine. When the early disciples speak of Jesus, they speak of him, indeed, as one

who out of his great love was willing to die for us; and yet they make haste to add, "Yea, rather, who is risen again and has abolished death, and in whom the whole family in heaven and earth is named." And what a family it is, of small and great, of mean and mighty! We may see no reason why this one or that one should live on in this world or any other world: we may dare to think that they are scarce fit to live at all; but we know that he loved and lived for even such little ones as they, that on earth he prized their love and welcomed their following, and said of them, "In my Father's house there are many mansions,"—rooms for all, let the multitude be ever so great, so unnamed, so nameless.

Our religion has been from the beginning a hope full of immortality. He died, but is not dead: the veil between is taken away. That ever present Life awakens and keeps awake a sense of immortality, a hope beyond this world,—a hope against all hope, even for wanderers who must be sought for and brought home. It keeps up the courage of countless bereaved hearts: it upholds many who henceforth must tread a lonely path, and keeps the ear open to the voices of immortals. Jesus comes and goes no more as on that resurrection morning, but only because he abides,—a sun that no more goes down. To follow him is to be in the light,—nay, it is to be light: it is to be of the number of those of whom the Lord said, "Neither can they die any more; for they are equal unto the angels, and are sons of God, being sons of the resurrection."—*Rufus Ellis.*

THE STILL HOUR.

ONE IN CHRIST.

A holy air is breathing round,
A fragrance from above:
Be every soul from sense unbound,
Be every spirit love.

O God, unite us heart to heart
In sympathy divine,
That we be never drawn apart,
And love not thee nor thine;

But by the cross of Jesus taught,
And by his gracious word,
Be nearer to each other brought,
And nearer to the Lord.

—*A. A. Livermore.*

Now, before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

Jesus said:—

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

I am the Way, the Truth, and the Life: no man cometh unto the Father but by me.

He that hath seen me hath seen the Father.

He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

If ye love me, keep my commandments. And I will pray the Father; and he shall give you another Comforter, that he may abide with you forever.

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also.

These things have I spoken unto you, being yet present with you; but the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

THE BIBLE CLASS.

THE LAST SUPPER.

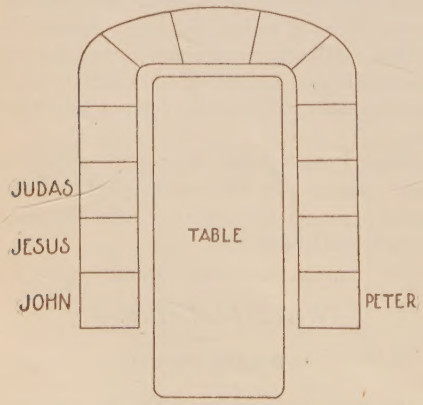
Jesus was obliged to make the arrangements for the passover supper without the knowledge of Judas, else Judas might have brought the Roman soldiers to arrest him before the repast was ended. These ar-

rangements had therefore been made privately; and the disciples probably knew nothing of them (Mark xiii. 13, 14).

The master of the house was probably a friend of Jesus; and the man bearing the pitcher, one of his servants. It has been conjectured that the house belonged to the father of Mark (a large house: Acts xii. 13). The young man in the linen wrapper, mentioned only by Mark, is supposed by commentators to be Mark himself. Judas would naturally first bring the temple guards, who had been ordered to arrest Jesus, to the house where the supper had been held, and, not finding him there, would search for him in any place that he was known to frequent (John xviii. 1, 2). Mark, aroused from sleep by the appearance of these soldiers, flung around him the loose linen robe, and followed the soldiers.

Although at the passover supper a larger number than twelve might partake, in this case there were only the disciples and Jesus. Not even the master of the house was present, nor the mother of Jesus, although she was at Jerusalem, and it was the custom that women should partake of the feast as well as men.

It is sad that the spirit of this last precious meeting should have been marred by jealousy among the disciples, which led to the dispute, "Who should be accounted greatest?" (Luke xxii. 24). This dispute probably referred to the order of precedence at table, a matter regarded as very important.



As seen by the diagram, the guests at a supper sat around three sides of the table, the seats being arranged much in the shape of a horseshoe. The table was low, and extended beyond this range of seats, to admit the placing of dishes on the end. As the guests reclined on broad divans, it would have been very difficult to hand these dishes over their heads.

It was probably for this reason also that the host, or the person who presided at the feast (in this instance, Jesus), did not sit at what we should call the head of the table, but at the end on which the dishes were placed. If but three were present,* the host sat or reclined in the middle. If more than three, as on the present occasion, one person reclined at his right hand, and the rest in due order, beginning at the left. The seat next him on the left was the place of honor, and probably in regard to this had arisen the dispute for precedence.

As the guests leaned upon the left arm, and as Jesus sat next but one to the end of the table, we have no difficulty in assigning the place on the right next to him: we know from the gospel story that this belonged to John. But who obtained the chief seat, the post of honor? We have had to wait a long time for Edersheim to explain to us that Judas must have succeeded in gaining this place. The light thrown on the story by his knowledge of Jewish customs makes this almost certain.

At a certain stage of the supper it was the custom of the person who presided at the table to dip into a preparation of vinegar "the sop" (a bit of bread with bitter herbs), and hand it to the chief guest; that is, the person at his left. Of course, this points directly to Judas.

From the same source we learn the place of Peter at the table. The reproof of Jesus had touched the heart of Peter; and, instead of continuing the dispute for precedence, he hastened to place himself at the foot of the table, directly opposite to John.

The order of the story may now be arranged as follows: —

1. The dispute for precedence (Luke xxii. 24).
2. The reproof of Jesus and his warning to Peter and the other apostles (Luke xxii. 24–38).
3. Washing the feet of the disciples.
4. The passage in regard to the betrayal.

*At a passover supper, not less than ten might be present: a larger number might partake, but not a smaller.

Question of John and of Judas, and answer of Jesus. Judas goes out.

5. Words of Jesus, John xv., xvi., and xvii. (John xiii. and xiv. being possibly spoken at the supper in Bethany).

6. Gethsemane. The arrest.

7. The trial. Peter's denial.

8. The crucifixion.

The old version begins the story of the washing of the disciples' feet, "Supper being ended." But in the revised version we find that it should read: "During supper" Jesus "riseth from supper, and layeth aside his garments, and took a towel, and girded himself. Then he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

This is one of those passages where the minute detail is an unconscious testimony to the accuracy of the narrative. The disciples were watching each movement of Jesus with curiosity, wondering what he was about to do.

John's story would lead us to infer that Jesus came to Peter after washing the feet of others; but all through John's Gospel there are marks of the slight divergences from the sequence of the story incident to the work of one who is writing down something in answer to questions. Peter's words, "Lord, of me, washest thou the feet?" indicate great surprise. But Peter would not have felt this surprise, had Jesus already washed the feet of the other disciples. The simple reason for Peter being the first is that he sat at the end of the table, and Jesus naturally came first to him. But we know that John sat at the end next to Jesus. Therefore, Peter must have sat at the foot of the table.

Having resumed his garments and seated himself (reclined) again at the table, Jesus called attention to the object-lesson that he had just given. The disciples needed these recurring lessons in humility and the duty of "in honor preferring one another"; and, as this was his last opportunity, he made the lesson as forcible as possible. Washing the feet of guests was the office of a slave.

Then, as John tells us, Jesus was "troubled in spirit," and said, "Verily, verily, I say unto you that one of you shall betray me."

They were "exceeding sorrowful," "and began to say unto him, every one, Is it I, Lord?"

Judas was obliged to ask this question also, else his silence would have been remarked. But Peter, anxious to know of whom Jesus spoke, beckoned across the table to John (if opposite, he could do this without being necessarily observed; but possibly John rose, and they spoke together in a low voice), asking John to question Jesus privately.

On the supposition that the seats were arranged as Edersheim has explained, this part of the story is easily understood. John, "leaning back as he was, on Jesus' breast," whispered to him, "Lord, who is it?" Now, had Judas been seated farther off, Jesus might have mentioned his name. But Judas was within hearing; and Jesus therefore did what any one might have done under such circumstances,—made use of a circumlocution, that Judas might not hear his own name. No attention was attracted by giving the "sop" to Judas, for all expected that Judas would first receive it; and only to John did this action signify that Judas was the betrayer.

The answer of Jesus to Judas has afforded matter for some criticism, the assumption being that Jesus answered, "Thou hast said" audibly, and that the disciples all heard him. This answer is preserved by Matthew only. John does not mention it, which seems a little curious. Perhaps John told Matthew afterward, or Matthew may have been seated next to Judas on the other side, and thus have heard the words which John missed; for Jesus would have turned away from John in speaking to Judas, and John's attention may at that moment have been claimed by Peter.

However this may be, Judas could no longer bear to remain seated beside Jesus with the fearful consciousness that Jesus knew all that was in his mind. He rose, and went out. Jesus said to him, "What thou doest, do quickly"; and these words seem to have been spoken aloud. The disciples did not understand them. They thought that Jesus meant by this, "Buy what things we have need of for the feast," or "that he [Judas] should give something to the poor."

This passage has puzzled many readers; for they have thought "the feast" must be

the very Paschal Supper which Judas left before the end. But this difficulty vanishes with a little better knowledge of Jewish customs.

The Chagigah, or festive sacrifice, was to be offered the next day. This was not optional, but of necessity; and the temple gates were open until midnight, in order that any one who desired might make purchases. Moreover, the Sabbath was close at hand, when the purchase of food would be unlawful. So it was necessary to be supplied beforehand.

The Paschal Supper took place on the evening of the fourteenth Nisan; the next day, the fifteenth Nisan, the Chagigah was offered; and on the sixteenth came the Sabbath. Now, had the supper at which occurred the incidents narrated been held on the thirteenth (which is the explanation of some critics), it would have been unnecessary for Judas to leave the table in order to make purchases, since he would have had the whole of the next day for this purpose. Besides, it would have been an unusual hour for going to seek out the poor. But on the night of the Paschal Supper the poor, who were not able to prepare for the next day without some help, would be waiting without the temple gates in hopes of receiving charity.

Judas was now gone; and, the restraint of his presence being removed, Jesus at once rises to that height of spiritual life and strength which is expressed in the sublime passages preserved for us by John and by no other evangelist. All the treasures of his own faith, hope, and love he pours out upon these weak disciples, in the confidence that he will thus strengthen them for the fearful trial close upon them, and for the days when they will hear his voice no more.

"Now is the Son of Man glorified!" are his first words; and then follow those which have been the comfort and strength of mourners through all time, ending with the divine prayer in the seventeenth chapter of John.

While Jesus was comforting and encouraging the poor timid disciples, and endeavoring to prepare them for the storm about to break, he seems to have lost sight, for the moment, of the overwhelming nature of the catastrophe. But in the Garden of Gethsemane all the horror of the circumstances seems to have been felt by him. He said, "My soul is exceeding sorrowful, even unto death!" (our expression would be, "He felt as if he should die!") With anguish he prayed that even at this last moment the calamity might yet be averted. Again and again he sought the disciples, who could so little enter into his feelings, and to whom he yet turned instinctively for sympathy in that supreme moment; the reproach, "Could ye not watch with me one hour?" being instantly followed by the generous desire to find an excuse for their seeming heartlessness.

A comparison has sometimes been drawn between the last hours of Jesus and those of Socrates; and the admirers of Socrates find that the philosopher showed more greatness of mind than Jesus, because of the one no sign of any fear of death is recorded, while the "agony in the garden" shows how much Jesus suffered at that time.

But, to understand Jesus, we must ask what caused that anguish, and what were the thoughts in the mind of Christ.

The man who thinks of death only as it affects himself will naturally meet it with calmness and serenity. But to the reformer the bitterness of death is the lost cause, for the sake of which he would die many deaths, —nay, would live a life harder to bear than death. In the elements of the situation, Jesus saw not only the rapidly approaching destruction of his own nation (which, through him, might have become the religious teachers of the whole world), but the long centuries of evil and sin, which have lasted even to this day, and which might, through his influence, have been so different. That we see in this the cup which he prayed "might pass" from his lips, who can doubt that has thoughtfully considered the situation? At the end of nineteen centuries we are still struggling almost hopelessly with these evils. What would the world be now, had war, slavery, and other forms of sin been abolished nineteen centuries ago? To the clear insight of Jesus and to his tender heart, the perception of all this woe and wrong which might have been averted may well have caused suffering almost unendurable.

With the approach of the Roman soldiers, led by the traitor, Judas, the power which

had hitherto sustained him returned; and he went forward to meet them with a bearing so majestic that the rude soldiers were terrified. The foremost ones hastily retreated on those behind; and these, pressing forward, were thrown down. There was a moment's hesitation, even after Jesus had asked, "Whom seek ye?" and, in answer to the reply, "Jesus of Nazareth," had said, "I am he." The question, "Whom seek ye?" had to be repeated twice; but this gave time for Jesus to ask that the disciples might be allowed to go free. Peter, after one hasty thrust, wounding the servant of the high priest, fled with the other disciples. (Perhaps this demonstration caused Peter to be more afraid of being recognized afterward, in the house of the priest.)

The soldiers now seized and bound Jesus, and led him to the house of Annas. Mark, following, was seized by some of the soldiers, and escaped by leaving in their hands his loose wrapper, hastily cast on as he sprang from his couch.

No further mention is made of the Roman guards; and they probably delivered Jesus to the priests, and then retired. Edersheim says, "No figure is better known in contemporary Jewish history than that of Annas, and none more generally execrated." "In those days it was better to have been than to be high priest." "He enjoyed all the dignity of the office, and all its influence also, since he was able to promote to it those most closely connected with him. And, while they acted publicly, he really directed affairs, without either the responsibility or the restraints which the office imposed. His influence with the Romans he owed to the religious views which he professed, to his open partisanship of the [Roman] foreigner, and to his enormous wealth." Annas derived large revenues from the temple booths, and had thus a reason for enmity to Jesus (John ii. 13–22, Mark xi. 15–18, Luke xix. 45–48), if any other were needed than the natural opposition of the priest to the prophet.

What passed at the house of Annas we do not know. As all the disciples had scattered, there was no one to record the interview. The verse which tells us that "Annas sent him bound unto Caiaphas" seems out of place (probably an answer to a question); for the story of Peter's denial, which precedes it, is referred by all three Synoptics, and by John also, to the house of Caiaphas. Perhaps the Synoptics did not know that Jesus had been taken to Annas at all.

By this time Peter had taken courage to return; and he and John followed Jesus to the house of Caiaphas, where John, who seems to have had some acquaintance with the household, obtained admission. Peter remained outside until John returned, and procured permission for him to enter, explaining, no doubt, that Peter was a friend of his.

There are two accounts of the examination before Caiaphas. That in John seems to refer to a more private interview (John xviii. 19–24); that in the Synoptics, to a public investigation before some of the Sanhedrists called together for that purpose by Caiaphas. It was not a regular meeting of the Sanhedrin, but of some of the members; not in the council hall, but in the house of the high priest.

It was about forty years since the Sanhedrin had had the power to pronounce a sentence of death, so that even a regular meeting of the council could not have condemned Jesus. All that they could do was to examine him, and try to prove certain charges against him. After this he might be brought to the Roman governor as a person deserving the death sentence; but for this object a meeting like the present would serve the purpose.

Although without the power to pronounce a sentence, Caiaphas seems to have adhered to the usual customs in examining the witnesses. That two witnesses, examined separately, should agree in their testimony was necessary. But at first all the witnesses examined broke down. At last came two (probably prepared by the priest) who reported the saying of Jesus at the time of driving the money-changers from the temple, —"Destroy this temple, and in three days I will raise it up" (John ii. 19, 20). This satisfied the high priest. But he desired to force an answer from Jesus which would be an excuse for condemning him; and, as Jesus said nothing at all in reply to these garbled statements, the high priest turned to him with the solemn question and adjuration which brought forth the answer (Matt. xxvi. 63, 64). The high priest fol-

lowed the usual programme in such cases, rending his clothes, and calling on the assembly for the vote.

The next step was to bring Jesus before Pilate, as the only means of causing him to be condemned to death.

John remarks that the Jews would not enter the Prætorium, as they would thereby become ceremonially unclean, and not be able to eat the passover. This refers, of course, to the Chagigah and ceremonials of the day after the supper. A needless difficulty has been found by commentators, who have supposed that the word "passover" referred only to the supper on the first evening: it was used to denote the ceremonies of the other days as well.

Pilate had the courtesy to go out to meet the members of the council; and the conference took place outside of the palace.

The first idea of Pilate seems to have been to evade the matter by referring it back to the Jews. But they answered that they were not at liberty to inflict a death sentence.

Although the words of Jesus were sufficient to condemn him, in the mind of the priests, they preferred to bring forward something else, in accusing him before Pilate, and declared that Jesus had forbidden the Jews to pay tribute to Cæsar, and had called himself an anointed king. Pilate seems to have had no faith in the first statement and not much in the second. However, he questioned Jesus in private; and, as Jesus was willing to explain to him that his kingdom was a spiritual one, he realized that the Roman authority had nothing to fear from him. No doubt he divined the personal enmity of the accusers, and wished to dismiss the charge, probably knowing that Jesus was popular with the multitudes, and remembering the recent entry into Jerusalem, where riding on the ass signified his peaceful character. But the priests persisted, assuring Pilate that Jesus "stirred up the people, teaching throughout all Judea, and beginning from Galilee, even unto this place." Pilate caught at this, and asked if Jesus were not a Galilean; for this gave him an excuse for getting rid of the matter by sending him to Herod.

Pilate's evident reluctance to proceed to extremities against Jesus is evident. Possibly the message of his wife may have influenced him; but so many reasons may be imagined that it is scarcely worth while to emphasize any. Perhaps, like any politician, he desired to avoid making enemies, and preferred to sentence no one if he could help it.

Before Herod, Jesus was silent, as before the priests, though he had consented to answer Pilate. Herod, disappointed in his hope of seeing some miracle worked by Jesus, became angry, and sent him back to Pilate.

Pilate wished to have recourse to that customary folly of the weak—a compromise. Knowing Jesus to be innocent, he should have released him. He proposed to scourge him, and then set him free. But the violence of the Jews was too much for him; and he finally gave the sentence, vainly imagining that, by pretending that he could not help it, no part of the guilt of this judicial murder could be laid to his charge.

As Jesus was led away to be crucified, there followed a great many people, among them women, weeping and mourning. That the thoughts of Jesus were on the sad future of his country, his pathetic words to these women show (Luke xxiii., 28–31).

It is only in Luke that we find the words, "Father, forgive them; for they know not what they do." It is commonly supposed that these were spoken while the Roman soldiers were nailing Jesus to the cross. We should have lost them if it had not been for Luke, who seems to have learned of them either from the soldiers or from the women who were near the cross.

It is not strange that the men disciples of Jesus were not allowed to approach the cross until after this moment. There might otherwise have been danger of an attempt at a rescue. But Mary and her friends could do no harm, and may have heard what Jesus said. A little later John, at least, was with them.

That Matthew, and Peter, the friend of Mark, both record the words, "Eloi, eloi, lama sabacthani,"—"My God, my God, why hast thou forsaken me?"—and that they give them in the Aramaic, is very interesting and curious. These are the only words of Jesus that they repeat. Luke tells the story of

the two malefactors, and says that, after Jesus had "cried, with a loud voice," he said, "Father, into thy hands I commend my spirit" (besides the words already quoted). John, who seems not to have heard the words, "Father, forgive them," stands quite near the cross, hears Jesus say, "I thirst," and observes minutely the doings of the soldiers in dividing the garments of Jesus (more slightly mentioned by Luke), and tells how Jesus spoke to him from the cross, saying, "Behold—thy mother!" and to Mary, "Behold—thy son!"

What are we to understand by this?

As soon as it was possible, John came near the cross, and stood with Mary and her friends. Peter and Matthew and perhaps some of the other disciples stood farther away. Jesus, like any other sufferer, in agony of mind and body, was repeating hymns to himself; (the Hebrew hymns that we call Psalms). When he came to the one beginning, "My God, my God, why hast thou forsaken me?" (Ps. xxii.), the strange appropriateness of these words struck him; and he cried them out aloud. The Roman soldiers did not understand them. But the apostles, who were at a distance, both heard and understood, and were pierced to the heart by them, though words spoken in a lower tone were not audible to them. Like other words of Jesus uttered at some supreme moment, the very syllables acquired a meaning of their own, and were preserved; for the translation did not seem to give the same words: such were "Ephphatha!" "Rabboni!" and "Talitha cumi." It is natural to suppose that Jesus would repeat his favorite Psalms; and if we turn to this one (Ps. xxii.), we find something of deep interest.

If, as before suggested, the desire of the heart of Jesus and the object of his mission was that all the nations of the earth should be raised to a higher religious life, and the exclusiveness of the Jews should give place to something nobler and more generous, which would make them the leaders of the world, such passages as these become of deep interest:—

"All the ends of the earth shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee" (v. 27).

"They shall come, and declare his righteousness unto a people that shall be born" (v. 31).

That this Psalm was in the mind of Jesus at the hour of his death is deeply significant.

But John, to whom all the Psalms were familiar, was reminded of another passage of the same one:—

"They parted my garments among them,
"And upon my vesture did they cast lots" (v. 18).

This shows the Jewish origin of the Gospel of John, and is one of the unconscious touches that prove its genuineness.

Edersheim thinks that, when Jesus spoke to John and to Mary, John took Mary away to his house, and, leaving her there, returned again. The other women, when John went away, may have retreated to a little distance from the neighborhood of the rough Roman soldiery, and stood with the other disciples until John returned; and after this came the words, "I thirst," "It is finished," "Father, into thy hands I commend my spirit."

This last sentence is not reported by John. Luke seems to have heard it from the Roman centurion. It is a quotation from Psalm xxxi. But the word "Father" does not occur in the Psalm. Edersheim beautifully notes that the "My God, my God," of the first invocation, has changed into the "Father" of "conscious fellowship." He says, "He spoke them for his people in a twofold sense: on their behalf, that they might be able to speak them; and *for them*, that henceforth they might speak them after him. How many thousands have pillowed their heads on them when going to rest! They were the last words of a Polycarp, a Bernard, Huss, Luther, and Melanchthon. And to us, also, they may be the fittest and the softest lullaby."

"The brief spring day was verging toward the Sabbath." It was not only a Sabbath, but an important day in the Paschal feast. The Jews asked leave to remove the bodies of the crucified, and Pilate consented.

Now came forward Joseph of Arimathea, a Sanhedrist, and asked for the body of Jesus. Nicodemus came with him to the "new tomb," bringing spices. The disciples seem not to have been present; but the women, the companions of Mary, watched from a little distance.

So ended that day, apparently the darkest of all the days of history, which nevertheless we commemorate as "GOOD FRIDAY."

(The sermon by Dr. Furness explaining the story of the resurrection of Jesus has been printed in *The Cheerful Letter*; but we will send a copy of this sermon to any one who desires it. Address Miss L. Freeman Clarke, Jamaica Plain, Mass.)

"IS IT I?"

"One of these," he sighed at supper, "should betray him";
And they feared, albeit for love content to die.
And we love, but lips of men no more do say him,
Love's desponding words of wonder, "Is it I?"

"Is it I?" with him they walked, their all forsaken,
Yet against their own hearts turned, distrusting sore.
Who are we, and what are we? that thought should waken
Such a dread and such a doubt in us no more.

Still all confident, all calm in these our stations,
Having known his word, we name him, not afraid;
And from age to age he moves among the nations,
And in souls of men is born—and is betrayed.

Ay, but not alone of aliens nor the stranger;
But the angels of the churches, while they pray,
And the saints who sing in peace, nor hear of danger,
These have wrought, and these do love—and these betray.

By unkindness, for his sake, to brethren parted
By the casting out of sinners to their shame,
By the folding in of sinners fouler-hearted,
By all hard things said and done in his great name,—

And for him, by narrow thoughts of his blest passion,
Evil envy, words untrue, and counsels cold;
By their rising who should stoop in lowly fashion
To the low, by lust of ease, by greed of gold.

O my Master, can it be? Do I betray thee?
Wash me clean of this dark stain before I die.
Give an answer of deep peace to me, I pray thee,
To me mourning at the supper. "Is it I?"

—"*Holy Songs.*"

THE BOOK AND MAGAZINE CLUB.

[*Send all matter for this department to Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.*]

BEFORE WRITING TO ASK FOR BOOKS, DO NOT FAIL TO READ THE FOLLOWING DIRECTIONS.

1. If you see a book offered in the Book Club which you desire to read, write directly to the address of the person who offers it. If she receives more than one request, the addresses of those to whom she cannot respond may be sent to the Book Club, and the request printed there.

2. If you have a book or paper to give or lend, write directly to the Book Club as above, and offer it with your address.

3. In sending a book, enclose, when possible, a P.O. card for response, already addressed.

4. In thanking the person who has sent you a book, always mention the name of the book. Say, "I have received 'Black Beauty,'" or whatever the book may be; not, "I have received *that book*." This saves a busy person a good deal of time. Otherwise, she must consult her list constantly to find out what book has been received safely.

N.B.— Do not send books to the Book Club. Send only the *offer* to the club. To send the *book* involves packing it *twice* and paying postage *twice*, where once would suffice.

Those who offer books frequently receive notes, saying, "Shall I return you this book, or keep it, or pass it on?" *Unless otherwise stated, all* books offered in this department are *given*, and the postage paid.

Please remember, when you see a request for a book in the Book Club, to write a card to Mrs. Nichols, asking, "*Shall* I send such a book to such a person?" before sending it: else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Nichols, saying that you *have* sent it. When you receive more requests than you can meet, send these to the Book Club to be printed there.

Please write only on one side of the paper in sending lists or letters to the secretary.

A four-pound package is the most that can be sent by *mail*. The postage on four pounds of *magazines* is 16 cts., on four pounds of *books* 32 cts.

Postage on magazines and all periodicals (weighing less than four pounds), 1 cent for four ounces; on bound books, 1 cent for two ounces. *Paper* books are now sent by mail at the same rate as magazines, *when issued periodically*.

Will any mother who would like to have "Gentle Measures in Training the Young," by Jacob Abbott, or any one who would like "Black Beauty," address Miss Langmaid, 2 Gordon Terrace, Brookline, Mass.?

The following books are offered by the Cambridge Branch. Address Mrs. C. W. Kettell, 3 Brewster Street, Cambridge, Mass. Old correspondents will please ad-

dress the members to whom they have formerly written. In order to receive books from the Cambridge Branch, it will be necessary henceforth to send a reference with the *first* request.

Educational.

"First Reader," Monroe; "Fourth Reader," Monroe; "National Fourth Reader"; "Analytical First Reader"; "Graded Spelling Book"; "English Grammar," Swinton; "Practical Rhetoric," Clark; "Composition and Rhetoric," Hart; "Higher Lessons in English"; "Composition and Rhetoric," Kerl; "Text-book of Rhetoric," Kellogg; "Lessons in Language," Hadley; "Short English Grammar," Thel; "Elements of Logic," Coppée; "School Physiology"; "Elements of Astronomy," Davis; "Elements of Zoölogy," Chambers; "History of Germany"; "Primer of United States History"; "Old England"; "Macaulay's "History of England" (vol. i.); "American Political Economy," Bowen.

Religious.

"Questions on Matthew"; "Social Hymn-book"; "The Continuity of Christian Thought," A. V. G. Allen; "Sacred Biography and History," Harding; "Ecce Filius"; "Sunset Clouds"; "Of the Imitation of Christ"; "Discourses on the Atonement"; "The Christian Sabbath"; "The Christian's Secret of a Happy Life"; "Biblical Dictionary"; "Book of Common Prayer"; "Theological Dictionary," Black; "The Open Door"; "God's Light as it came to me"; "Life of St. Paul"; "Miscellaneous Essays," Abercrombie.

Poetry.

Hood's "Poetical Works" (vols. i. and iv.); "Beechenbrook"; "Poems," Miss Muloch; Moore's "Irish Melodies"; "Gems from British Poets"; "Milton and Gray" (selections); Dickens's "Poems"; "Dante"; "Proverbial Philosophy," Tupper.

Miscellaneous.

"Madame Roland"; "The Spirit of '76" (a play); Tooke's "Pantheon of the Heathen God"; "Formation of a Manly Character"; "Life of George Stephenson," Smiles; "It Never did run Smooth," J. G. Austin; "Yesterdays with Authors," J. T. Fields; "The Western Sketch-book"; "The Flower Garden"; "The Solitary"; "European Acquaintance," De Forest; "Hamlet and Othello"; "Martin Chuzzlewit"; "Prismatics"; "Social Equality," Mallock; "Seven Stormy Sundays"; "Jingles and Jokes for the Little Folks"; "Tales of a Grandfather"; De Quincey's "Writings" (2 vols.); "Looking Backward"; "A Country Doctor"; "A Teacher of the Violin," Shorthouse; "Book of Snobs," Thackeray; "Child's Matins and Vespers"; Cushing's "Manual"; Hayward's "Taking Cold"; "Handbook of the Administrations"; "Chapters for Children"; "Cousin Agnes"; "Live and Learn"; "Good Boy's Annual"; "Our Bodies, and How we live"; "Miscellaneous Writings," T. Parker.

Miss S. D. Hitch, South Orange, New Jersey, offers "The Normal, Revised System, Copy-books," Nos. 2 and 3, and Werner's "Practical Penmanship Copy-books," Nos. 1 and 2.

The Newtonville Branch offer the following books. Address Miss Florence M. Pettee, Newtonville, Mass. "Middlemarch," G. Eliot; "Woman's Friendship," Grace Aguilar; "Lamplighter"; "Foreign Standard Literature"; "First Principles of Chemical Philosophy"; "Science of Language," Müller; "Fairy Dreams," Jane G. Austin; "Enoch Arden," Tennyson; "Poems," Tennyson; "The Story of a Fellow-soldier," Frances Awdry; "John Brent," Winthrop; "The Owl Creek Letters"; "Pendennis," Thackeray; "Life of Goethe," Lewes; "The Little Moorland Princess," Mrs. A. L. Wister; "Western Africa," Wilson; "First Lesson in Natural History"; Prof. Howe's "Seven Hour System of Grammar"; "Paul and Virginia"; "Whence, What, Where ?" James R. Nichols; "Travels in Continental Europe," Ik Marvel; "Real Man," Arthur Helps; "House of Seven Gables," Hawthorne; "Yacht Voyage," Lord Dufferin; "Old Mam'selle's Secret," Mrs. A. L. Wister; "On Sound," John Tyndall; "Essays," T. Parsons; "Aunt Jo's Scrapbag"; "Anyhow Stories," Mrs. W. K. Clifford; "Life of John James Audubon"; "Ramona"; Trench on "The Study of Words"; "The Forms of Water," John Tyndall; *Littell's Living Age* (no year

given); "My Summer in a Garden," Warner; "Comparative Geography," Carl Ritter; "Boy's Own Book"; "The Pyrotechnist's Companion"; "The Two Guardians," Yonge; "Life and Letters of Washington Irving," Pierre M. Irving; "Ten Thousand a Year," Warren; "The Autobiography of Leigh Hunt"; "Lionet's Trial"; "Pathfinder," Cooper; "Old Creole Days," Cable; "Lady of the Aroostook," W. D. Howells.

Miss Margaret Parker, 28 Lowell Street, Lynn, Mass., offers the following books: *Youth's Companion*, 1893; *St. Nicholas*, 1896; *Ladies' Home Journal*, 1895; "Six Girls"; "Our Girls"; Grimms's "Fairy Tales"; Eaton's "Common School Arithmetic"; "Independent Fifth Reader"; "The Gradual Reader and Sequel"; Hillard's "Fourth Reader"; "American Educational Reader"; Lippincott's "Fourth Reader"; Sargent's "Pronouncing Spelling-book"; "An Elementary Spelling-book"; Hagar's "Common School Arithmetic"; Eaton's "Elements of Arithmetic"; Eaton's "Intellectual Arithmetic"; Appleton's "Elementary Arithmetic"; Warren Colburn's "First Lessons in Arithmetic"; Greene's "First Lessons in Grammar"; Tower's "Elements of Grammar"; Weld's "English Grammar"; Tower's "Common School Grammar"; Anderson's "Common School History of the United States"; Anderson's "Introductory School History of the United States" (two copies); "New Third Music Reader"; a small dictionary (somewhat worn, but entire); a hymn-book; "Santa Claus, a Christmas Book of Fairy Tales"; "Mariamne; or, The Queen's Fate: A Tale of the Days of Herod."

REQUESTS.

READ DIRECTIONS AT BEGINNING OF BOOK CLUB BEFORE WRITING.

Libraries.

Standing requests for libraries from: —

Mrs. O. A. Langston, Sidney, Comanche County, Texas;

Mrs. C. S. Stowell, Magnolia, Boulder County, Colorado;

Mr. Davis M'Carn, Anamosa, Iowa;

Mrs. D. Jayne, Jamestown, Chautauqua County, New York;

Mrs. Emma Miner, Lisbon, New Hampshire;

Stephen D. Rhoden, La Pine, Crenshaw County, Alabama;

Mrs. Isadore E. Rice, Oakland, Oregon.

Those who send offers and requests for the Book Club will do us a kindness by noting the following suggestions: 1. Please write very clearly. 2. Do not use a pencil. 3. Do not use contractions, especially names of States (as Cal. and Col. for California, Colorado). 4. Write on one side only of the paper. 5. Do not forget to give your full address. (The State is now and then omitted.) 6. Do not send matter for the Book Club to Miss Clarke, but to Mrs. Nichols, the Book Club secretary.

Mrs. B. A. Wentworth, Stark, New Hampshire, asks for any of Edwin Arnold's works. She will also be glad to receive *Arena* for March and December, 1895.

Robert A. Taylor, Moretz, North Carolina, would be glad to receive reading for himself and his wife.

Miss Lois Bryson, Andrews, North Carolina, desires historical works, also any book of poems, especially Tennyson's.

Mrs. Hattie D. Wood, Hardy, Texas, writes, "I derive a great deal out of the reading sent me; but still I want a recitation-book, or dialogues suitable for my two sisters, Pearl, age eleven, and Ruby, seven."

Mrs. A. F. Edwards, Pleasant Valley, Eldorado County, California, would be very glad to receive a volume of either Longfellow's or Campbell's poetry and a book of Hans Christian Andersen's "Fairy Tales."

Mrs. Louise H. Goodwin, Allwood, Amherst County, Virginia, would like any of the following books: "Plain Tales from the Hills," "Pendennis," "Jungle Book," "Peslycross."

Mrs. R. A. Hughes, Pedlar Mills, Virginia, asks for Bunyan's "Pilgrim's Progress," and something suitable for her children, ages nine, six, and four.

Mrs. Annie Binger, Lihaskill, Albany County, New York, care of Vischer Lansing, writes: "I live in a lonely place; and, as I have four small children, I seldom go anywhere. I love to read, but have very little reading, and am too poor to buy. I would be very thankful if some one would send me any good story books or magazines."

Miss Susie Rice, Highlands, North Carolina, would like Barnes' "Advanced History of United States," Harvey's "Higher Grammar," "Gospel Hymns," Nos. 5 and 6.

The *Youth's Companion* or anything suitable for a girl of thirteen will be thankfully received by Lucy Davis, St. Just, Orange County, Virginia.

Mrs. J. Porter, Parkerville, Georgia, will appreciate any reading for herself and family. Mrs. Porter has seven children, from fourteen to two years old.

Mrs. Elida E. Du Raiss, Medford, Oklahoma, has now all the school-books that she needs. No address was sent with those she received.

Mrs. E. M. Backus, Grovetown, Columbia County, Georgia, says: "I should be so glad to receive 'New Method of Learning to Read, Write, and Speak Spanish,' 'Ploetz's Easy French Method,' 'Harkness's Latin Grammar,' or any good reading."

Mrs. O. A. Langston, Sidney, Texas, writes: "Two years ago we took charge of the little library at this place, and to-day feel I must write to *The Cheerful Letter* and send kind greeting and many thanks to one and all who have so kindly remembered us. We have received several books and many periodicals, for which we are thankful. The people are taking great interest in our *books*. Many of them have been read several times. We should be glad to receive 'Little Men,' the second volume of 'Eight Cousins' (some one sent the first), and any late magazines."

(Mrs. Langston does not care for *odd* numbers of old magazines.)

Miss Violet I. Cairns, Browning, Wisconsin, asks for *McClure's Magazine* for 1896–97 and December, 1895.

Thomas L. Lockhart, Wellington, Missouri, will be glad to receive a German pronouncing dictionary.

Mrs. William G. Moody, University, Los Angeles County, California, asks for religious literature to distribute. Mrs. Moody and her husband are missionaries. She prefers the writings of Moody, Morrison, Merit, Taylor, etc.

(Probably Unitarian sermons would not be of use here. It is only orthodox tracts, etc., that are desired. Perhaps some one will correspond with Mrs. Moody.)

I wish to thank those kind friends who have sent reading to me in response to my request in *The Cheerful Letter*.

I have written to those whose address I knew. But some forgot to send their address; and I wish all to feel sure that their kindness is appreciated.

Our home is on a ranch, thirty-two miles from this city, in the mountains. We were very much alone there, being off the main road and in a little valley all by ourselves. Our children went to school nearly three miles away, over the mountains. We enjoyed the free country life, even if it *was* lonely; for all day we kept busy, and at night we would gather round the old fireplace, and I would read aloud to husband and children. What few books I had were read over and over again. We never seemed to tire of them. But my dear husband had a stroke of palsy, and we brought him to the city for treatment. He is not much better, so we will be here some time probably. We have seven children: John is sixteen years old; Myrtle, fifteen; Lulu, thirteen; Willie, eight; Earle, five; Leslie, four; and baby Laurence, ten months. All go to school except the youngest two; but it is hard to keep them in school now that our circumstances are so straitened.

I should like very much to have "Queechy" and "Rose Mather." *Any* good reading would be accepted.

(Mrs.) Carrie M. Dana, 344 Fifteenth Street, San Diego, California.

Dear Cheerful Letter Friends,—My former request brought me several nice books and magazines, all of which I have read, and some the second time. I have tried to make them go as far as possible by letting others read them. I do not often get anything now, and the evenings and Sundays seem very long and lonely to me. I want to thank all who have sent reading matter (as some did not send a card for a reply) and especially the dear friend who is sending *The Cheerful Letter*. I will be very thankful for any books or magazines that are sent me, as I am so far away I am almost always too late to get anything offered in

The Cheerful Letter. Will some of the friends write to me? I do enjoy reading good letters; and I think it is instructive, as a great many of us know so little of other places besides our own home. Mrs. E. Meek, Linwood, Indian Territory.

ANSWERS TO LETTERS.

To Lyman T. Hughes.—You forgot to mention your town, dated your letter "Oklahoma" only, and sent it to the editor, who has not your address. This will delay printing the letter for another month. (It should have been sent to the Book Club secretary.)

To Mrs. Eva von Wilson.—You did not mention any of the books by name; and, as you did not say in *which* number of *The Cheerful Letter* you saw the books offered, we have not the least clew as to which you want. The rest of your letter, with general requests, should have gone to the Book Club secretary. Read directions.

To Miss Belle Montgomery.—The editor does not undertake correspondence. Your letter should have been addressed to the Book Club secretary; and, if intended for printing, only one side of the paper should be written upon. Read directions.

To Mrs. Hortense Burks.—See answers to the above.

To Miss Rosa Bailey.—Read the notice in italics, at beginning of Book Club.

To Mrs. E. Meek.—Next time send your letter to the Book Club secretary.

THE MOTHERS' COUNCIL.

[*In charge of Mrs. J. S. Howe, 26 Chestnut Street, Brookline, Mass.*]

It is earnestly desired that those interested in the training of children (as many of us most certainly are) will send articles for this department of *The Cheerful Letter.*

Each mother's difficulties and encouragements are sure to meet with a responsive chord in some other mother's; and much mutual benefit might be gained by writing a few lines for the Mothers' Council.

Bear in mind that the benefit will not be for ourselves alone, but for the dear ones whom God has intrusted to our care.

Commands should be reasonable.

"If we want cheerful obedience from our children, our commands should have a reason for being. We should restrain ourselves from the constant interference which it seems a parental prerogative to exercise. A wise man, applied to by a distressed mother, said, 'Madam, I have found that with children it is always best to be a little deaf, a little dumb, and a little blind.' Were a child suddenly to enter a community of persons afflicted after this manner, he might exclaim, as Rip Van Winkle exclaimed in another connection, 'What parents they would make!' Self-control would answer the purposes sufficiently well; but few of us are aware how deficient in self-control they really are."—*Selected.*

AMUSEMENT COLUMN.

[*Please send all materials for this department to Miss E. D. Chapman, 34 Buckingham Street, Cambridge, Mass.*]

A PARLOR GAME.

If a few neighbors are passing the evening with you, a good amusement which will insure a laugh is the following. Before the arrival of the guests let one of the family write a story bringing in the names of the guests or hinging upon some event which has lately taken place in the neighborhood. Make this story extravagant, with many adjectives and adverbs in it, which you do not write down, but leave spaces for. When your company has assembled, you ask your friends in turn for an adjective or adverb, as the case may be, which you insert in the spaces left for them without any reference to the sense. After all the spaces have been filled, you read the story aloud; and you will find it has become ludicrous in the extreme.

This game can be varied by asking for other words, such as materials or colors. If you write, Miss Mary White, who has —— hair, —— eyes, and wearing a —— dress, is sitting by a ——, —— table. When you have filled the spaces, it might read, Miss Mary White, who has violet hair, buff eyes, and wearing a paper dress, is sitting by a naughty, silk table.

Try this game and have a laugh.

ARITHMETICAL PUZZLE.

A man divided his property, consisting of $3,000, among four persons.

The difference of the first and second persons' share is equal to the sum of the third and fourth persons' share.

The sum of the second and third persons' share is equal to the difference of the first and fourth person's share.

The sum of the first, second, and third persons' share is equal to five times that of the fourth person's share.

What is each person's share?

CROSS WORDS.

A kind of flour,—a priest in the Old Testament,—a Greek poet,—5½ yards,—the end and aim of a thing,—one of our great lakes,—a tall, graceful tree,—a goat,—lower,—a nerve,—and one of our senses. If these words are written one below the other, in the order given, the first letters will spell the name of an authoress, the finals that of one of her books.

RIDDLE.

'Twas not on Alpine snow or ice,
But on stern British ground.
Excelsior! was their device:
A lowly fate they found.
They clambered not for love of fame,
But at stern duty's call:
They were united in their aim,
Divided in their fall.

ANSWERS TO PUZZLES IN MARCH NUMBER.

ENIGMA.

It was the schooner Hesperus
That sailed the wintry sea.

CONUNDRUMS.

Tweedle dee, because it is spelled with more ease.

The imp of darkness never can be impolite.

CHARADES.

Curfew.
Insatiate.

There were mistakes in the printing of the next two puzzles, I am sorry to say. In the first line change the first *u* to a *v*, in the second line substitute for the *u* and *v* which come together *v r*, and the second *u* should have been a *v*. Then the sentence would read,—

Esther is the best help we ever secured. She is earnest, energetic, ever here, there, everywhere.

In the printing of the word "KIND" the D should not have been entirely formed. A space should have been left. It would then be the quotation from Shakspere, —

"A little more than kin and less than kind."

MISCELLANEOUS.

Mrs. E. M. Backus, whose request we print in another column, writes: "I have been confined to my bed six years, and no one can tell how grateful I am for *The Cheerful Letter*, besides for the reading they have sent me from time to time; and there is a double pleasure in passing it on to the neighbors, who seem about as greedy for it as I am. I like anything on the questions of the day which will make me think and make me forget my aches and confinement. I wonder if you have any idea how the shut-ins enjoy the little *Cheerful Letter*, which is truly rightly named. I am not able to write much myself or I would write you about this country. I am from Connecticut, but have never been near any public library since I came South. But I have no children to feel the want of education. We have lost both,—a little boy and a little girl. But I try to keep in mind how many there are worse off than I am, and I want to keep my mind on things in the outside world,—to be, as that dear sufferer said, 'shut in on the outside.' Emma M. Backus, Grovetown, Columbia County, Georgia."

Dr. W. F. James asks us to remind the friends who send him magazines that his address is now Velasco, Texas (formerly Bibb, Texas).

Miss L. Freeman Clarke, Jamaica Plain, Mass., offers Furness's sermon on the "Resurrection of Jesus." She has a large number of these, reprinted from *The Cheerful Letter* of April, 1895, on purpose for the use of Sunday-school teachers and others interested in this subject. Dr. Furness's explanation of the story of the Resurrection is intensely interesting. Miss Clarke has now some more copies of the "Life and Times of Jesus." The preference will be given to Sunday-school teachers in giving these.

IMPORTANT NOTICES.

There will be a meeting of the Cheerful Letter Exchange on Friday, April 2, at 10.30 A.M., at 25 Beacon Street, Boston.

All interested in this work are cordially invited to be present.

Our Book Club department has grown so large that we shall ask of all who in the future write to us for books to send the name of some minister as a reference,—when possible, the minister of the church to which they belong.

The Treasurer asks as a favor that all addresses sent by subscribers shall be written very clearly. Sometimes she cannot decipher them.

Please notice the request of the Editor of our "Mothers' Council."

We fear that some of our subscribers have the impression that by subscribing for *The Cheerful Letter* they will be sure to receive books. The Book Club has proved an attractive department of our paper; and many of our subscribers are interested in sending books to those who are unable otherwise to obtain them. But we engage only to keep the Book Club open for offers and requests, and that under certain conditions.

We remind all who send parcels or boxes with books, papers, etc., to correspondents or to libraries, that it is absolutely necessary to write at the same time to the receiver, enclosing the receipt which shows that the express or freight charges on the package have been paid. For want of this precaution, valuable packages have never been received. It is not probable that any of our *Cheerful Letter* friends send packages without prepaying them, but it is a common mistake of the express agents to charge the receiver for a prepaid package.

N.B.—PLEASE READ DIRECTIONS AT BEGINNING OF BOOK CLUB BEFORE WRITING FOR BOOKS.

Subscribers to *The Cheerful Letter* are kindly requested to send subscriptions to the *Treasurer*, not to the Editor.

In sending requests or offers of books, it is essential to address these communications to the *Book Club* (Secretary Mrs. W. B. Nichols). If addressed to the Editor these letters are in some cases postponed; in others altogether omitted. See directions in every number of *The Cheerful Letter*.

THE ATTENTION OF ALL READERS OF "THE CHEERFUL LETTER" IS CALLED TO THE FOLLOWING NOTICE:—

It is contrary to the rules of the Cheerful Letter Exchange to allow any one to make use of our paper by addressing letters, asking for money, clothing, or other articles, to those whose names are printed in the paper. This prohibition includes requests to borrow money and the offering of articles for sale. The name of any person who infringes this rule will be dropped from our list; and any one who receives a request of this description is desired by our Executive Committee to return no answer, but to enclose the letter at once to our secretary, Miss Langmaid.

DIRECTIONS.

EDITOR OF "CHEERFUL LETTER,"—Miss L. Freeman Clarke, Jamaica Plain, Mass.

SECRETARY OF CHEERFUL LETTER EXCHANGE,—Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.

SECRETARY OF BOOK CLUB OF CHEERFUL LETTER EXCHANGE,—Mrs. W. B. Nichols, 3 Webster Street, Allston, Mass.

TREASURER OF CHEERFUL LETTER EXCHANGE,—Miss Louise Howe, 53 Linden Street, Brookline, Mass., or 25 Beacon Street, Boston, Mass.

Subscriptions and renewals should be sent to the treasurer, also all changes of address and requests for discontinuance. The subscription is fifty cents a year. If subscribers do not receive the paper regularly, they are requested to notify Miss Howe at once.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Louise Howe, as above. Please give full name and address. Many of our members take the paper in order to send it to those who are not able to subscribe for it.

Notice that requests for membership and for correspondents go to Miss Langmaid, our secretary; requests for books and offers of books, to Mrs. Nichols; and to Miss Clarke only articles for insertion in the paper (not Book Club matter). All such material should be written on *one side only* of the paper, and sent by the first of the month *before* that in which it is printed.